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to a unique personal God, and then to Christianity, is left altogether untouched.

The second half of the book treats of "Aristotle and Christian Theism," and will be of interest to believers in that religion.

Trinity College, Cambridge, England.

R. SMITH.

THE CONCEPT OF SIN. By F. R. Tennant, D. D., B.Sc. Cambridge University Press, 1912. Pp. ii, 282.

This book seems just an exercise in "Christian Ethics," and has little interest for the pure philosopher. There is a discussion (Ch. III) in which Dr. Tennant holds that the term 'ethical' should be restricted to voluntary action, and that any wider appreciation is 'aesthetic': there is certainly need here for a much fuller analysis, and recent work on value is quite ignored. The psychological part of the book (Ch. V chiefly) is traditional: indeed Dr. Tennant,—and many will agree with him,—seemingly regards certain philosophers, whom he quotes constantly, as being of equal authority with the Bible.

Chapter VI touches on the Freedom of the Will. Dr. Tennant discards determinism, and declares for a 'self-determination' which will save the future from being as fixed as the past. He holds that all determinists, perhaps, should be associationists. Here, again, there seems to be too meager an analysis, and an inadequate recognition of certain important positions in philosophy.

In one of his appendices (Note B), Dr. Tennant discusses the "Explanation of Sin," taking in principle what may be called a commonsense position. But the real problem of evil which must occur in any theism, is left well alone: a solitary sentence, it is true, tells us that God is responsible for the possibility of sin, man for its actuality, a remark plainly leaving untouched any difficulty in principle.

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EVOLUTION AND THE NEED OF ATONEMENT. By Stewart A. McDowall, M.A. Cambridge University Press, 1912. Pp. xvi, 155.

This book is written to ease the difficulty of aligning the central tenet of Christianity with the belief in evolution. First